the support of the British. Indeed, Sir B. Fuller made the immoral statement that out of his two wives the Muslim was the favourite! At this time emissaries were sent out preaching a revival of Islam and advocating extreme measures. Riots followed and a reign of terror for the Hindus. It is not unfair to say that the Government created a deadly antagonism between the two communities.

It was also suggested that Muslims should demand separate electorates, and a deputation was bidden to wait on Lord Minto in 1906 to ask for them in the contemplated reforms. The demand for an all-India Muslim organisation, dormant since 1900, was revived, and the Muslim League was founded at Dacca. Its objects were set forth as the promotion of loyalty to the British Government, the protection of Muslim interests, and inter-communal unity. Ramsay Macdonald wrote in his book in 1911 that it was suspected that the Muslim leaders had been inspired by certain Anglo-Indian officials and that discord had been sown by a display of favour to the Muslims. In 1909 separate electorates became part of the Constitution. In 1910 the League appointed the Aga Khan as permanent President, but they began to look for inspiration to the Sultan of Turkey. The British had ceased to be friendly with the Sultan, and he virtually began the Pan-Islam movement as a counter-blast. Muslims were further disappointed by the annulment of the partition of Bengal in 1911 and they were stirred to the depths by the Balkan War. In 1912 the League changed its aim and fixed self-government as an objective, dropping the clause which referred to loyalty. Towards, the end of the War (Great War) Muslims joined in the Home Rule agitation and in 1916 the Lucknow Pact was formed between the League and the Congress but only by conceding separate electorates. We have seen in Chapter Three how unity was achieved when Gandhi accepted the Khilafat movement and espoused its cause as